his part; but in the case of the month of Ab, since everybody else does work and he does no work, it looks like showing off. Nor is there a contradiction between the two sayings of R. Simeon b. Gamaliel. In the case of the Shema', the validity of the act depends on the mental concentration and we are witnesses that he is unable to concentrate. Here, however, anyone who sees will say, He has no work; go and see how many unemployed there are in the market place.[14]

CHAPTER III

MISHNAH. ONE WHOSE DEAD [RELATIVE] LIES BEFORE HIM[15] IS EXEMPT FROM THE RECITAL OF THE SHEMA' AND FROM THE TEFILLAH AND FROM TEFILLIN AND FROM ALL THE PRECEPTS LAID DOWN IN THE TORAH. WITH REGARD TO THE BEARERS OF THE BIER AND THOSE WHO RELIEVE THEM AND THOSE WHO RELIEVE THEM AGAIN,[16] WHETHER IN FRONT OF THE BIER OR BEHIND THE BIER[17] — THOSE IN FRONT OF THE BIER, IF THEY ARE STILL REQUIRED, ARE EXEMPT; BUT THOSE BEHIND THE BIER EVEN IF STILL REQUIRED, ARE NOT EXEMPT.[18] BOTH, HOWEVER, ARE EXEMPT FROM [SAYING] THE TEFILLAH. WHEN THEY HAVE BURIED THE DEAD AND RETURNED [FROM THE GRAVE], IF THEY HAVE TIME TO BEGIN AND FINISH [THE SHEMA'] BEFORE FORMING A ROW,[19] THEY SHOULD BEGIN, BUT IF NOT THEY SHOULD NOT BEGIN. AS FOR THOSE WHO STAND IN THE ROW, THOSE ON THE INSIDE[20] ARE EXEMPT, BUT THOSE ON THE OUTSIDE ARE NOT EXEMPT. [WOMEN, SLAVES AND MINORS ARE EXEMPT FROM RECITING THE SHEMA' AND PUTTING ON TEFILLIN, BUT ARE SUBJECT TO THE OBLIGATIONS OF TEFILLAH, MEZUZAH, AND GRACE AFTER MEALS].[21]

GEMARA. [If the dead] LIES BEFORE HIM, he is exempt.[22] [implying] if it does not lie before him,[23] he is not exempt.[24] This statement is contradicted by the following:[25] One whose dead lies before him eats in another room. If he has not another room, he eats in his fellow's room. If he has no fellow to whose room he can go,he makes a partition and eats [behind it]. If he has nothing with which to make a partition, he turns his face away and eats. He may not eat reclining, nor may he eat flesh or drink wine; he does not say a blessing [over food] nor grace after meals[26]

---

(1) Who made a 'breach' in the kingdom of David. V. Sanh. 106b.

(2) Who went forth to evil ways (ibid.).

(3) Who became a leper and had to cry 'unclean, unclean'.

(4) Lit., 'spoils his food', by addition of too much salt. A metaphor for the open acceptance of heretical teachings.

(5) MS.M. adds: like the Nazarene.

(6) Isa. XLVI, 12. Heb. zedakah, which is taken by the Rabbis in the sense of 'charity'.

(7) The 'stout-hearted', i.e., righteous.

(8) Lit., 'arm'. I.e., the force of their own good deeds.

(9) A tribe in the neighbourhood of Babylon.

(10) A suburb of Sura, where one of the great Academies was situated.

(11) At the 'kallahs' (v. Glos). In Adar and Elul.

(12) I.e., show of superior piety or learning.

(13) V. Pes. 55a.

(14) Even on working days.

(15) I.e., is not yet buried.

(16) In carrying the bier to the grave.

(17) Those in front of the bier have still to carry; those behind have already carried.

(18) Since they have already carried once.

(19) To comfort the mourners. v. p. 97, n. 2.

(20) If they stand two or more deep.

(21) Words in brackets belong properly to the next Mishnah, v. infra 20a.